3:Huntingford E-5 (1921-1928)1929 FLA Dorobo FLA

II.—Huts or Structures.

Houses.

The Dorobo live in little shelters or huts (*kokongwi*, pl. *kokongwinik*; N. *kwiet*) built in small clearings in the forest; they are made of a framework of sticks stuck in the ground, and bent over, forming a domed roof; the whole is covered on the outside with leaves of trees and banana leaves, which are insufficient, in spite of the addition of an ox-hide on the top, to keep the hut dry inside when it rains. The upright sticks are strengthened by others tied across them with tree-rope. The huts are oblong, with rounded ends, and are of the following average dimensions:—Height, 5 ft. 10 ins.; width, 7 ft. 6 ins.; length, 11 ft. They are occupied for two or three months, after which they become verminous and "full of fleas," when the family moves to a fresh site. Two to four people live in one hut. One group of huts we saw contained two huts, and had contained a third which had been pulled down. The huts are divided into two parts, the sleeping place (*ildim*, N.) and the fire-place, which are separated by two or three poles laid across the floor of the hut, on one side of which are laid ox-hides (*mutkuit*; N. *mutwat*), upon which the occupants eat and sleep; at night they cover themselves with skins. In the other half of the hut is the door (*lookor*, N.), about 2 ft. high. Some huts have two doors, opposite each other. Between the door and the sleeping place is the hearth (*ndi*, N.), consisting of two or three smallish stones set on the floor. A loft (*mutwat*, N.) is sometimes made in this part of the hut, extending across the width, and ending at the beginning of the sleeping place. The loft is about 3 ft. 6 ins. above the floor, and is made of thin sticks supported on thicker cross-sticks, and tied together with tree-rope. Upon it are kept firewood and obsolete grain (Text-figs. 30-32). The only household utensils are a small broom (*ndhutiet*) about 14 ins. long, made of a bush-buck's tail fastened to a thin wooden handle, for sweeping the floor; "water jars" (*ongot*) made of a hollowed piece of bamboo about 2½ ins. wide and 2 ft. 9 ins. long; a grindstone (*lolbo*, N.) made of granite, for sharpening knives, and for grinding obsolete grain. Gourds and earthenware pots are obtained from the Nandi; the Dorobo have no stools. Fire is produced by means of fire-sticks (*pirisi*, N. *pirisot*) (Text-figs. 33a, 33b). A thin stick of the obovate tree (*K.j*) about 12 ins. long and ½ in. thick, is stood upright on a *stick of cedar (sarit)* about 18 ins. long and 1 in. wide. The thin stick is called *pirisi*, the cedar stick tenement. The pirisi is held between the palms of the hands, and the hands are rapidly rubbed together, beginning at the top of the pirisi and working downwards (Pl. LXII, Fig. 2). When repeated until fire is obtained, the pirisi drills a hole in the tenement, and the burnt wood-dust thus produced falls on to a hole-blade which is placed underneath. *After ventilation when ignition is to take on a small handful of cedar (sengat (sic) gwan) or fibre of the gudwondi tree), and blown till the cedar kindles.*

[1] Fire-sticks. [2] *Sengat* (sic) *gwan*. [3] *Gudwondi* tree.

/331 cont./

to debeney, i.e., his of the unmarried men, in contrast to the alja to dalima, the emp of the married. Therefore here, too, we find, even in the case, a separation into kraal of the married and kraal of the warriors similar to the one mentioned for the Masai.

The arrangement of the interior of the hut, like the form itself, resembles that of the Masai; its furnishings, however, are even sparser. A honey pot (madjé, maljeug), a gourd bottle (mget) for drinking water and hwy beer, a leather bag (lebenu, lebenua) for collecting honey; a larger one (ndaro, ndarero?g) for water, a few earthen pots, larger ones (idug, idia) and smaller ones (ngubu, ngubu) for cooking; a couple of wooden bowls (tagi), a rope cut out of an animal skin (naru, achéruga) to tie up the slain meat, a cord twisted out of the bast fibers of the baobab (Adansonia digitata) for the drawing up and lifting down of the beehives hung in trees (nerilgoi), along with a few dehaired skins (bilir) that serve as beds, as well as an (bulu, asengi) and knife (pandyng), constitute the principal household equipment. In a few huts one also finds the ax dawara /pack-holder/ of the Masai, here called lalabo (lalewg), as well as a hammer (ribé) for forging and a chisel for designing the arrow points (na mara), and finally that sharpened small piece of sheet iron serving razor-knife (bené, benegi). The entire family, namely, husband, wife or wives, and the uncircumcised children, live in one /kiji/ to. Men and boys, however, are usually out. The day begins even before daybreak for the hunting men. They set out with a mouthful of a little piece of boiled or roasted meat, so that the first light of day already finds them in the hunting grounds. The game now behaves best, as they say. It then feeds more eagerly and calmly than a few hours later, when the sun already becomes angry to it. At daybreak women and children leave the huts; firewood and water are carried up in order to cook the meat fetched by a hunter located in a nearby tree. The meat is kept there and eats the camp, so that it hangs in the air and thus remains fresh longer. After that the returning meat is eaten. Actually the Wandorobo do not have definite mealtimes as long as there is something edible they simply eat as long as they can.